

# SOMETHING.

EDITED

BY NEMO NOBODY, ESQUIRE.

"'Tis Something.....Nothing."

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No. 15.]

Boston, Saturday, February 24, 1810.

[Vol. I.

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## DR. GRIFFIN'S SERMON.

UPON the principles on which our former observations were predicated, we proceed in our remarks on this discourse.

"But for the more perfect manifestation of Himself to *creatures*, (we presume that the doctor means human beings) He (God) has consecrated certain places with special marks of his presence."

We dare not, we wish not to deny the Doctor's assertion; but it would have added very essentially to our present stock of knowledge had he informed us where those "certain places" are. The reverend gentleman tells us indeed, that "the most distinguished of these places is the "Heaven of Heavens," which, though it cannot confine His glorious majesty, is often called His dwelling place." But with respect to the locality of the other "certain places," he is silent. Now if the Doctor knows that for the more perfect manifestation of himself the Almighty *has* consecrated certain places with special marks of his presence, it would be but generous in him to inform us where those places are; knowledge of this nature should be diffused for general good, in christian sympathy; for it is not every humble soul that would approach him in the most distinguished place—the Heaven of Heavens.

We should be glad to be informed of the meaning of the phrase, "Heaven of Heavens," which, though it cannot confine his glorious majesty, is often called his *dwelling place*.

"In language intended for mortal ears he is represented as seated there (the Heaven of Heavens) on a visible throne, Himself the object of distinct vision, and holding familiar intercourse with his saints."

On this passage we may observe hereafter.

"What exhibition of the invisible God was made in heaven before the ascension of Christ we are not informed."

We cannot understand how we could have been informed of an *exhibition* of an *invisible* God.

"But now, in the person of Him in whom *dwelleth all the fulness of the Godhead bodily*, the inhabitants of that world behold *God manifest in the flesh*."

We shall first take this simply as a sentence without reference to the occasional scriptural words embodied with it. We will however observe, as advocates for the scriptures, that an injury is done to them when a few words are selected from them and pressed into a sentence which has no concordance with their original signification. But as a sentence we will first consider it.

"But now," (Jan. 10, 1810) "in the person of Him in whom dwelleth all the fulness of the Godhead *bodily*," &c. (we should be obliged to any one who would interpret this, as an individual's sentence—we'll take up the scripture passage) "the inhabitants of that world" (what world?) "behold God manifest in the flesh."

If any thing is to be clearly understood from this passage by vulgar comprehensions, it must infer that the Omnipotent has become visible as a man in the person of his son.

Let us now examine the quotations which have lead to the obscurity of the above passage, repeating, that we declare it an injustice done to the sacred scriptures to adopt words without their specific meaning.

"Dwelleth all the fulness of the Godhead bodily."

On this passage, even to a clergyman who has quoted it for his use in a contrary sense, we will venture to make our remarks. St. Paul writing to the Colossians, as any christian might write with equal propriety at this day to the Bostonians, bids them "beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the *rudiments* of the world, and not after Christ;

"For in him dwelleth all the fulness of the Godhead bodily."

The meaning of which passage we conceive to be this: Beware of vain theorists who may injure you by their foolish opinions, who act only upon the rudiments (the elements or first principles of living) of the world, and not after Christ, (that is, real solid principles of religion and integrity)—For in him (Christ) dwelleth the essential perfection of the Godhead.

We cannot discover any allusion of St. Paul to the bodily frame of a mortal, and cannot consent to the visibility of an omnipotent Being in such a wretched case.

"God manifest in the flesh!"

Another perhaps accidental perversion of scriptural meaning.



It is true that St. Paul says, in his letter to Timothy, that God (meaning our Saviour) was "manifest in the flesh" while on earth; but will this expression justify Dr. Griffin in quoting it for the support of his opinions? Are we, therefore, because St. Paul declares that the divine authority was manifested to mankind in the form of a man, to believe that the Godhead has assumed a human form, and so become manifest in the flesh.

We regret that so many extravagant doctrines are promulgated to estrange the steps of uninformed individuals from the plain paths which a benevolent Creator and a mediating Saviour have smoothed for them.

"Formerly there was a visible God in the tabernacle and temple; now there is in Heaven."

The reverend Doctor said something before about language intended for mortal ears; we presume that this passage is applicable only to *immortal eyes*.

"Then he dwelt in a luminous cloud; now, in the humanity of Christ. This is the true Shekinah, the glory of a temple not made with hands."

Assertions like these require proofs, or at least some reasoning that would prevent a man of sense from immediately dissenting from the possibility of the facts.

Before we proceed further in our remarks on this sermon, we will pause to observe, that we have always considered it the duty of a clergyman, to be plain and explicit in his exposition of facts, clear and explanatory in his arguments, and decisive in his deductions, that the unlearned may learn and the learned be pleased in recollection. How far the Doctor's ideas of propriety correspond with ours will be shortly seen.

"There on a glorious throne, sits the same body, with the same countenance that was seen in the streets of Jerusalem; arrayed in the splendour which mortal eyes beheld on the mount of transfiguration and in Patmos."

This appears a paradox to us; we have not sophistry enough to reconcile contradictions—we have always believed that, as we are told, before Peter, James, and John, our Saviour was *transfigured* on the mount—that "his face did shine as the sun, and his raiment was white as the light;" how then the preacher can affirm that he sits so arrayed on a glorious throne in heaven, "with the *same* countenance that was seen in the streets of Jerusalem," we leave to wiser heads to determine.

"That body belongs to one in whom the human nature is raised to a *personal union* with the divine."

Human nature raised to a *personal union* with the divine !

Our feelings will not permit us to enlarge on this subject.

"This person is the *word*, by which God expresses the secrets of his mind, the organ by which he governs the universe, the channel through which all his communications to creatures are made, and the grand medium through which he is seen."

This appears to us as a sentence of a very extraordinary nature. In the first place, we cannot conceive how the Omnipotent can have *any* secrets ; in the next, why, if he had them, he could not express them himself ; in the third, why, being omnipotent, he should employ an organ in governing the universe, or in communicating with his creatures ; and in the last, we cannot discover how this person is the grand medium through which our Creator is seen."

We have, perhaps, a different idea from that of Dr. Griffin, of "The Word" "ὁ λόγος" as mentioned by St. John ; we think it has no allusion whatever to our Saviour, and that in all cases, where it is so applied, it is improperly applied. We have in a former number, given our opinion upon this word, and we shall only now add, that whatever we assert, we shall be ready to defend.

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#### IDLE YOUNG MEN.

It is not our province to interfere with the politics of state, or general government ; we have assumed only a right of observation on religious and moral principles, and religious and moral conduct ; but when extraordinary deviations from either occur, we shall feel it our duty to trace the courses of such evils to their source, spring it where it may ; and we will therefore venture to assert, that the present demoralized, disorganized, or at least, generally unsettled state of our youth, originates in the measures lately adopted by our rulers ; but reflections on the influence of their conduct on youth, (excepting, perhaps, a single instance,) was beneath their care. Thousands, of enterprising adults are now thrown out of employment ; thousands, and ten thousands are searching for it in vain, and hundreds of thousands of the younger race, are deprived by the inability of their parents, of such an education as would enable them, hereafter, to demonstrate a proposition, or define an asserted insult ; and consequently are restricted to that state of ignorance, which, should they be hereafter called to duties, legislative, or executive, might plunge their ill-fated country into useless war, or draw her into the abyss of self created ruin.



In this distracted state of our unfortunate affairs, it becomes essentially the duty of the moralist, to obviate as much as may be in his power, the fatal effects of inactivity in useful pursuits.

Idleness, it is universally allowed, is the root of all evil ; as with the body, so with the mind, each becomes invigorated in proportion to its wholesome exercise, and as they are divested of it, each becomes enfeebled and exhausted. The mind and body, enervated by a state of inactivity, will not readily resume their natural tone ; determination to perform the duties of an allotted function, may excite a half inspired inclination, but exercises to which we have been long unaccustomed, soon disgust ; disgust produces peevishness, peevishness dispute, and dispute separation.

Let us be permitted then, during this awful pause, while the beam of our fate is, as it were, in equilibrio ; while we are anxiously doubting on which scale the next European breath will weigh, let us be permitted earnestly to recommend to parents, to keep the minds and bodies of their children actively employed in something beneficial. If the present deranged state of our mercantile and other concerns, will not afford hire to the labourer, let the labourer work in his own vineyard—the vineyard of his mind ; let him dig and plant there, that he may reap the fruit hereafter.

Much information is to be gained from books almost without expense, and health may generally be preserved by natural exercises. A small annual subscription to the Athenæum will enable a young man to spend his time pleasantly and profitably, be his future destination what it may, within the walls of that admirable institution. There may he adapt his daily pursuits of literature to the occasional tenor of his mind, and extract information of every nature that may hereafter be serviceable to him. A tender but well directed introduction to science is all that is necessary to make it palatable to the human mind. Science pressed upon the mind as physic, too frequently occasions its revolt—offered to it as an amusement, it will, like other amusements, lead from inferior to superior, till the mind voluntarily endeavours to embrace its most exalted blessings.

We would therefore urgently recommend to all parents and guardians, whose sons are now inactive, to procure for them admission to the Athenæum, where, by preparing themselves with solid information, they may, after the clouds of night shall have passed away, welcome the returning sun of prosperity with hands and hearts prepared for labour, and enjoyment.

## NEMO NOBODY,

TO THE YOUNGER YOUNG GENTLEMEN OF BOSTON.

*"Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer". ..Prov. xxviii. 24.*

MY YOUNG FRIENDS,

I now address myself particularly to you, or rather to that portion of you whose conduct of late has brought them within the sphere of the following observations.

The improprieties daily committed by you, and especially the indecours practised on the Sabbath in and about the several places of religious worship, call loudly either for censure or instruction; for the present I shall endeavour to dissuade you from a continuance of such behaviour, by the adoption only of the latter experiment.

By a carelessness or wantonness in your conduct you are perhaps not well aware, that you infringe upon the rights of others; you are apt to suppose yourselves responsible only to yourselves for the consequences of incorrect demeanour when out of school; a boy, if incidentally reprehended by a stranger for the commission of improprieties in the streets, will too frequently reply, What's that to you? now this is the question, my young friends, I propose answering—by proving to you, that independent of your duty to yourselves, you have no right to behave in such a manner as to hurt the property or feelings of another, and by explaining to you *what* concern every honest man has in the behaviour of the rising generation.

For this purpose I have selected for my motto a passage from the Proverbs of Solomon, by expatiating on which I trust I shall be able to prove to you that you may be found guilty of robbery without having taken from any one a sum of money or an article of value.

But in order to effect this I must wrest the present interpretation of the word "Robbery" from the single contemplation of the law, and its present modified acceptation, and treat it in its original general sense, as embracing *every* means by which the deprivation of another's just rights can be effected.

The laws of all free nations allow their subjects certain unalienable rights: the chief of these are, liberty of person, property, feeling, and opinion; these are also estimated as *natural* rights; the law admitting them as such, of course protects the subject in them, and punishes the offender. If then the law would punish the offender, a stranger, for committing depredations on any of the rights of another, how much more severe should be the punishment of a son who invades any of the rights of his father or mother?—a son whom, independently of the laws of his country,



one would suppose, on a little reflection, the ties of gratitude would bind to respect them.

Imagine not, my young friends, that I have any reason to suspect but that every sentiment of your souls would revolt at the idea of doing a voluntary and direct injury to your parents. It is not from your positive intentions that I fear injury to them; but the mind of youth is warm, incautious; it seizes innocently yet rapidly the first bait offered; from its blindness to the consequences it thinks no harm, for it means none—all this innocence of action will candidly be allowed you till you are instructed to the contrary. But

“Hear instruction and be wise, and refuse it not.”

Robbery consists not only in the taking from another a sum of gold or any article of value. The real and moral sense of robbery, is taking from another without leave any part of his rights *in any manner* or by *whatever means*.

I have already shewn to you that liberty of person, property, feeling, and opinion are among these rights.

In the liberty of person my subject is not much interested, I shall therefore only briefly observe, that whoever contributes to the waste of another's property, necessarily invalidates his security of personal liberty.

“He also that is slothful in his work, is brother to him that is a great waster.”

On the contemplation of the second right under consideration, I am imperiously called to dwell. Your parents have allotted a considerable portion of their income, for which they either now *toil*, or *have* toiled, for the expenses of your residence with your several instructors: for what purpose? is it not for your education; that you may be improved in morals and in such branches of science as may be useful to you hereafter, and that you may be guarded against those habits of idleness or dissipation which will assuredly be your destruction if they are permitted to accompany you when you are launched into the world? most undoubtedly the affection of your parents has directed their expenses to this end. They have placed in your instructor's hands, and in your own dispositions, a most important trust, the employment of by far the most precious part of your life, a period which is certainly to determine your future success in this world, and perhaps your ETERNAL happiness or misery.

If one man in confidence entrust another with a sum of money for a certain period, and the other when called upon, is found to have misused it, the latter is condemned in sight of God and man as guilty of

a robbery, although in the eye of the law it would be stigmatized only as a breach of trust.—He has perhaps taken first one dollar with an intention of replacing it—then five ; again disappointed, he has taken ten, and so on till at last the whole has been lost. Time is money, and this is what, my young friends, my anxiety for your welfare induces me to fear will be the effect of your carelessness, with respect to the employment of your time, which you ought to consider as the property of your parents, a property proved by the expenses they incur for you, by far more precious to them than money.—A trifling avocation or pursuit employs ten minutes, the warmth of your imagination leads you to some improvement of the pursuit ; it takes twenty more, and if you suffer it to gain an ascendancy over your minds, which you cannot deny sometimes obtains, your lessons are unattended to, your studies languish, you long to return to it, with eagerness you engage in it, and I am sorry to add, that in so doing, you suffer yourselves to be seduced to that point which brings you under the denunciation of Solomon.

You rob your father and your mother of that portion of their money which is adequate to the portion of time so uselessly or unprofitably employed.

Let me not be considered as desirous of preventing relaxation ; relaxation is necessary that the mind may return to study with vigour ; but this relaxation of the mind should be accompanied with exertions of the body ; your out of school hours should be employed in invigorating your constitution in such employments as will contribute to your health, and consequently to the unclouded exercise of your intellectual faculties, and not in mean, illiberal amusements.

This observation leads me to a consideration of the next right of man in general, and consequently of a parent ; *the right of enjoying his own feelings*. I shall endeavour to explain my meaning on this particular by a little circumlocution.

When the Supreme Being by his commandments condescended to inform man what should be his rule of conduct, in order to induce him to seek more fervently the means of his eternal happiness, he made his duties the source of his immediate pleasures ; he ordained that for every good action there should be an immediate reward ; and this reward is planted in our feelings. Having, therefore, performed our duty, or any part of it, we have a right to enjoy those blessings of self satisfaction which the Almighty has allotted to them. Your parents place you with intelligent instructors : In so doing they think they have done their duty ; they certainly meant to do it—will you therefore dare to interfere between the duty and the reward which the Omnipotent has assigned



to it, by thwarting the intention of your parents and wasting that time in idle pursuits, from the proper employment of which and your improvement, they look for all those sensations which are to be their reward? the smallest reflexion will surely convince you that, if you deprive them of those feelings, you will become as those to whom Solomon generally alludes, in the words of the text; you will rob your father and mother of what is infinitely more precious to them than gold, the delightful sensations of parents on the improvement of their children. The next and last consideration I shall enforce in familiar terms. Opinion. A common observation which parents after preliminary introductions, make to instructors is, "I am of opinion that with sound advice and a little discipline my son may become a good boy and prove a comfort to his family." What boy could wish to divest his parents of that consolatory hope? To do so would be to deprive them of their greatest happiness, and consequently would be in a moral point of view committing a sacrilegious robbery.

Trusting that my observations have been sufficiently acute to excite the attention—of a few at least, and that an attention to them will excite salutary reflection—I shall for the present bid you farewell.

Your affectionate friend,

N. N.

#### IMPRUDENT MARRIAGES.

*In answer to J. O.*

THE delicate situation in which J. O. represented himself to be in his letter published in our last, has been much the subject of our reflection. But, as from our ignorance of the author, we can form no estimate of his particular disposition, of his rank in life, his talents, the profits of his present exertions, or the prepared temper of his mind against adverse occurrences, we can only so far conform to his wishes as to enter upon the subject *generally*.

The principal object of marriage is happiness. Now it is scarcely possible to find two souls of so congenial a nature, two minds so exactly directed by education to one efficient point, two persons so equally modified, as not to require on the one part some sacrifice of feeling, prejudice, or amusement to the other. This question then suggests itself—Will this sacrifice be mutually and willingly submitted to? If so, one corner stone is laid for the base of the superstructure of matrimonial comfort.

But as the temper of the human mind is liable to essential changes, deducible from external occurrences, and which changes, if suffered, may considerably embitter the marriage state, it appears to be the part

of a prudent man, to calculate without sophistry, on the probability of such occurrences as might introduce such changes.

Many are the accidental misfortunes in life, against which no human prescience can be effectual, and to such the highest and the lowest, the richest and the poorest, are alike subject. But there are certain evils which experience tells us are the necessary if not natural result of improvident and incorrect conduct, against which we are amply instructed how to guard. For instance :—

“ When we mean to build,  
We first survey the plot, then draw the model ;  
And when we see the figure of the house,  
Then must we rate the cost of the erection :  
Which if we find outweighs ability,  
What do we then, but draw anew the model  
In fewer offices, or at last, desist  
To build at all ?”

This is the prudent part—the man who pursues an opposite conduct acts

“ Like one that draws the model of a house  
Beyond his power to build it ; who, half through,  
Gives o’er, and leaves his part-created cost,  
A naked subject to the weeping clouds,  
And waste for churlish winter’s tyranny.”

With respect to the request of J. O. we must observe that we consider Lorenzo to have been unfortunate, most afflictingly unfortunate ; but we cannot think that he was imprudent in marrying—having “ a considerable sum of money,” with fair prospects.

J. O. has given us no datum whereon to found our judgment. He has, to be sure, informed us, that he has no means of maintenance but those which he procures by his own exertions ; but what, or how extensive those means are, he does not tell us. We presume that three fourths of the *happy* families in this world are supported only by the exertions of the principal, and consequently *that* circumstance, as a cause, cannot operate against his union.

But what are these means ? Are they large or small, permanent or incidental ? Are his talents such as will not prevent his sinking under *one* blast, or such as will enable him to weather all storms ?

Does he wish to live in style or in comfort ? Does he wish to be fashionable or happy ? Would he marry for the enjoyment of domestic comforts, or to make a shew of himself and his wife ? to make his partner a moveable machine on which foreign fripperies may publicly be exhibited, and



by whom foreign vices may be introduced ; or would he clasp to his bosom the originally designed blessing—a help-mate meet for him ?

These are questions to be determined before we answer to J. O. yes or no.

In the mean time, we will offer a hasty description representing our ideas of

## DOMESTIC LOVE.

THE smile of nature brighten'd all around  
 When hand in hand a lovely pair advanc'd  
 And form'd the picture of domestic love.  
 As on they walk'd, each strove with anxious heart  
 To smooth their mutual path, nor strove in vain ;  
 For each for other felt and toil'd ; but toil  
 Was bliss enthron'd on love : with steady tread  
 They mov'd erect thrice happy in themselves.  
 But when contemplating the scenes around  
 External pleasure warm'd the heart of one,  
 Reciprocating feeling beam'd a smile :  
 Or if, perchance, a thorn unseen, (for thorns  
 Sometimes escape the most exploring eyes)  
 Had pierced the foot of either, each partook  
 Th' unwelcom'd pain, but sharing made it light.  
 'Tis not with grief or sorrow, as with love ;  
*Love*, by reciprocation stronger grows ;  
 In sympathy—*pain* loses half its sting.

As blessing their contented lot  
 They near'd their dear domestic cot,  
 Array'd in robes of spotless white,  
 A female form arrests their sight,  
 A form that seem'd on earth unknown—  
 Her rarer symmetry alone,  
 Proclaim'd her of a higher sphere  
 Than aught this grov'ling world could bear ;  
 Her modest dress, her modest mien,  
 Were such as seldom here are seen ;  
 Her cheek with no foul passion flush'd,  
 With nature's purest ruby blush'd ;  
 Her steady-lustred eye combin'd  
 The varied radiance of the mind ;  
 Nor did a single feature share  
 The shrivell'd marks of wrinkling care.

They wond'ring gaz'd—the form advanc'd,  
 And viewing them by doubt entranc'd,  
 She thus with mild seraphic voice  
 Bade affection's soul rejoice :  
 "Be not surpriz'd to see me here ;  
 "On earth I seldom now appear ;  
 "Tho' order'd by divine dispense  
 "T' attend the call of innocence ;  
 "For rarely can I find a lot  
 "Which I can make my resting spot ;  
 "But now I'm come to dwell with you  
 "Because you've prov'd to virtue true."  
 The pair with invitation sweet,  
 The courteous stranger kindly greet ;  
 When lo ! before them stood confest  
 HAPPINESS herself their guest.

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TO ADORATOR.

SIR,

LETTERS are addressed and delivered to us ; bnt with the subjects of many, with all the audacity of which we are accused, we dare not interfere—dare not, because we are restricted by our own sense of propriety. So much of the subject you proposed to us, as we could believe came properly within our sphere of interference, we have noticed, and perhaps too diffusely, in this number.

Such communications, however, preclude in general the necessity of an answer from us, they state facts which are thereby forced on the attention of those who honour us by reading our paper, and whose sense of propriety will excite a consequent inclination to discountenance all indecorous demeanour.

We can only presume that the advocates of evening lectures are disposed to submit to evident evils, under the hope of producing more extensive good.

N. N.

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TO EXPOSITOR.

WE have some doubts of the propriety of answering letters which we cannot publish—we do not wish to be, and we will not be the "Expositors" of accidental foibles—"humanum est errare" we will never prostitute our pen to gratify private pique or public tyranny.

We doubt not that the occurrence mentioned, has had already sufficient publicity to prevent its repetition.—When a disease is once overcome by the skill of a physician, attention and caution on the part of the patient will accomplish the cure.

N. N.



NEMO NOBODY, ERQ.

SIR,—Presuming instruction is your object, P. J. takes the liberty to ask, how you reconcile the "*Review of Dr. Griffin's Sermon*," in the last number of "*Something*," with your *Remarks* in number 9, page 143.

Feb. 19, 1810.

*Answer.*

We beg leave to reply, that the Remarks in No. 9, p. 143, were not our own; they *should* have been inserted under the head of communication. We did not hear the sermon, but we now *read* it.

MR. EDITOR,

IN one of the numbers of your paper, with much pleasure I noticed a hint to our Legislature, relative to making a law, similar to those of New-York and Pennsylvania, directing travellers on our roads to keep to the "right or left." Should such a law be adopted, I am confident much real good would accrue to the community, for I have no doubt many lives might be saved every year by such a regulation.

Not doubting your desire to promote the good of the Commonwealth, nor your conviction that such a law is necessary, I beg leave to tender you my feeble aid in effecting this desirable object, by petition or otherwise, should you feel disposed to notice

February 21.

A TRAVELLER.

#### NATIVE GENIUS.

WE have hitherto contended strongly against the prevalent opinion of a deficiency of native genius in America, and the more we observe, and the more we inquire, the more strongly are we convinced of the justice of our opinion. Superficial observers recognizing but a small proportion of justly celebrated characters, in the United States, conclude hastily that the deficiency is owing to the want of natural endowments. Travellers passing through our country, observing that there is no proof of the perfected cultivation of talent, conclude there is no talent, and consequently concur with the erroneous opinions of fantastic philosophers who assert that every being is naturally "belittled" in America.

Should we assert that such conclusions are made in positive contradiction to correct judgment, we might be called upon to explain—uninvited we *will* explain—but in this instance we will confine ourselves to one particular branch of the fine arts, and that is,

#### PAINTING.

Has America no cause of defence against such unjust imputations, after having produced West, Trumbull, Copley, Allston, &c. &c.

If such gentlemen are doomed for improvement or encouragement to banish themselves from their country, and exhibit their performances only to the admiration of the European world, although we cannot in justice refuse to England or France the title of foster-mother, we may still claim the original genius as our own.

But an honest American would blush while he claimed for his country the honour of producing his celebrated compatriots; for he would be obliged to consider her at the same time, an unnatural mother, who delivered, but would not nurse.

In the general convulsion of our political system, independently of prior causes, America is threatened with the alienation of men of genius and taste in the arts. We should think that Massachusetts, the rock on which the standard of independence streams untorn, around whose base the drowning sons of liberty must cling or perish, would among other patriotic exertions endeavour to secure within herself those men whose abilities, aided by the professors of the sister art, would conjointly advocate her honour and record her glory.

With pleasure we have received the information, that the artists of Boston and its vicinity have associated for the purpose of endeavouring to establish an academy of the fine arts. With the sincerest conviction of the utility of such an establishment, we shall advocate it to the extent of our ability.

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#### ACADEMY OF ARTS.

AN Academy of Arts has lately been established at Philadelphia, contributing highly to the honour of that city, which promises to be the Athens of America. There the same principles which induced the Legislature of that state to grant the State-house to Mr. Peale, for the encouragement of his museum, have extended their influence to individuals, excited their attention, and procure their encouragement to the promotion of this silent but impressive record of art, of nature, and philosophy. And why should not the Bostonians do the same?—Are our rich men *forever* to be stigmatized with the reproaches of our sister states, that they have no taste themselves, and that they will not encourage it in their fellow-citizens?—If nothing but the *usual* stimulus to the expansion of the purse will answer, we may even offer *that*. The establishment we recommend has been every where *profitable* to the original promoters. It is not now fifty years since the Academy of London was established by a few artists; in two years they numbered more than an hundred; now their members are more than one thousand, and the annual receipts from the exhibitions average, as we are credibly informed, near thirty thousand dollars, at the price of one



shilling for entrance to uninterested individuals who visit it principally for pleasure or from curiosity.

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*Boston, February 3d, 1810.*

DEAR SIR,

I am almost distracted—I scarcely know what I say or do; I have for several months past been assiduously attentive to a young lady of this town who seems to receive all my endeavours to please with the greatest indifference; yet am I young, not ugly, have a decent independence and wear whiskers as long as any man in town. I can dance too very well, and I keep my horse and chaise—yet can I never get her to talk, ride, dance, or walk with me, although I am continually inviting her to one or the other. Pray, Sir, tell me what I can do to obtain her regard, and oblige yours.

ALONZO.

ANSWER.

Desist from further persecution.

N. N.

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MARIA.

Maria was handsome, in prime of her youth,  
Maria had feeling and taste—  
For a chaste education directed by truth  
Her native endowments had grac'd.

Her words were the breath of an eloquent mind,  
Her eye its precursor and guide;  
She saw and she spake, *she* could ne'er be unkind  
Who ne'er learnt the feelings of pride.

Her heart, yet by fashion unsullied, like Heav'n  
On every glad bosom would glow;  
And her tears, like its dew were as readily given  
To cherish the victim of woe.

Young Henry beheld her—he saw and he lov'd,  
He had found a congenial soul;  
And Maria too smiled when she felt and approv'd  
A sensation she could not control.

Where honour and innocence meet, is unknown  
The insidious veil of disguise;  
But by words had they sought the fond flame to disown,  
Conviction had flash'd from their eyes.

## A DIAMOND.

*To a young Lady, for a present, bearing the form of a Diamond.*

LET India boast her stores of wealth  
In glitt'ring dust, or massive ore ;  
This *emblem* of her richest gems,  
Boasts whence it came, a *richer* store.

A secret mine, whose brilliant wealth  
Was ne'er to glitt'ring spars confin'd ;  
Where *gems* in native splendour shine,  
And radiate only through the mind.

February 21, 1810.

## THEATRE.

WE have been favoured with some communications on the late theatrical exhibitions—the authors of them have our thanks for their kind intentions, but we must decline inserting them. We have our own system of estimation, our own opinion, and our own judgment ; and on the result of our own deliberations only, shall we praise or censure, actors or audience.

## MR. MORSE.

The industry and exertions of Mr. Morse, have deserved and obtained what they had a right to expect from a generous public, approbation, applause, and respect. *He* too is a native plant, and proud are we to proclaim his success. His private character has to be sure procured him friends, but theatrical merit only has attached the public to him ; he rises in their estimation from each performance, and clings around the hearts of his compatriots. We know that we are bold in our assertions ; but we still venture to predict that, *encouraged*, Mr. Morse will prove the best actor that America ever yet witnessed, without exceptions.

## TO CORRESPONDENTS.

WE regret that we have not again received the returned letter of Euphemia.

G. C. if he will reflect a little, will find that he has no reason to complain.

L. on a Sermon at a late lecture, is received too late for insertion in this number ; it shall appear in our next.